S. Vol. 2

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# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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## QUESTION 96.

*Do we return to this earth of our own will or because we have to? Would not evolution be retarded by opposition to rebirth?*

*A. H. S.*—One of the best bits of information on this subject can be found in Vol. V. of the *Path*, pages 40 and 79. It would appear that the Ego having passed an appropriate time in the after death states of consciousness, naturally returns to earth life, very much I should say as moisture which had been previously absorbed into the upper atmosphere falls again as rain, when the general consensus of conditions so impels. Therefore to the first question I should answer, that we return to this earth *both* because we wish to and because we have to.

The second question is illogical. If it applies to an *ordinary* ego in the Devachanic state no opposition could obtain. If to a high Adept ego or Mahatma, these have practically never entirely left the earth consciousness so their return is a matter of taking or not a physical vehicle, for the convenience of their professional business, which business is the carrying out of evolutionary purposes.

*G. Hijo.*—Rebirth is a universal law and we could as well try to prevent it as to stop the revolution of the earth around the Sun. The teaching is that we must continue reincarnating until we have acquired all the experiences possible on this earth either by actual living or by

such deep mental sympathy with others that we are said to live out experiences in the mind. When a point in our personal evolution is reached when we have nothing further to learn from earthly experiences we automatically stop reincarnating. Before that point is reached it would be worse than useless to try to prevent it. If we did so we might slightly retard our own evolution as we always do when opposing universal law, but any one of us is so insignificant that such opposition could hardly be considered to retard evolution in any general sense.

### QUESTION 97.

*Will the possibility of initial communication with the Lodge cease with 1897 or 1900? Does the closing of the cycle impose a like disability as regards the Gates of Gold? If so, is there no new flood tide till the last quarter of the 20th century?*

*Robert Crosbie.*—It has been said by a teacher that "the law is that the Adepts work with men (of the Caucasian race) directly and in large masses, during the last twenty-five years of every century, and then stop for seventy-five years, beginning again in the fourth quarter of the next century. They never cease working, but they stop such present public efforts as began with the T. S. in 1875. Before that they were working with individuals," and undoubtedly will continue to do so with such as have raised themselves to the point where that is possible; these individuals in their turn making the links between the general mass and the Adepts, and continuing the work along the lines laid down by their Teachers.

There are flood, ebb, high and low tides for every kind of activity, and the Adepts, understanding the law, work with it in such manner as to best benefit humanity. "Should they continue beyond the period, such a tremendous reaction would be brought about, that the very object in view would be defeated. Instead of destroying dogmatism, a new dogmatism would be created to take the place of the old one against which the attack was made, and men would really be no better than before."

Should we succeed in carrying Theosophy well along into the twentieth century, there is a very great possibility that we can transmit it pure and undogmatic to such successors as will, after our death, keep it in being until the next twenty-five year cycle, when "the torch-bearer of Truth will find a numerous and *united* body of people ready to welcome him, will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path."

Read *The Key to Theosophy*, pp. 304 to 307.

The doors to attainment are never closed, but it is infinitely easier to reach the haven on a flood tide than on the ebb ; *the tide is high now*, let us take advantage of it.

*J. H. Fussell.*—This question is fully answered by William Q. Judge in the *Irish Theosophist*, Vol. III, No. 1. But giving my own opinion I think the answer to the question is expressed by the phrase "it all depends." We have been told by H.P.B. and others that a special effort is made to help humanity during the last quarter of every century, but that does not mean that a man born say in 1901 and living until 1974 will have no opportunity of making connection with the Lodge. The cycles in his individual Karma may bring to the point where he can make this connection.

During the last quarter of every century, however, the opportunity is greater, the door is as it were opened for us if we can reach it. Perhaps, at other times, if we would enter we must not only reach the door but open it ourselves.

## QUESTION 98.

*1. Can you give me a description of the results of fasting where it is done for the purpose of strengthening one's will power? 2. Do you believe when one has a desire to go into solitude and practice fasting and study that he or she should make an effort to do so? 3. Can you recommend some work or study on concentration for a beginner in this line of thought?*

*Dr. Buck.*—1st. Fasting or any other self-imposed act merely for the purpose of "strengthening the will" is of little value. It all depends on the *motive*. Self-control is far better, and *will*, without self-control, degenerates into mere stubbornness. The best exercise is to learn to act from judgment and not from impulse. As one element in the discipline of self, fasting may serve a good purpose.

2d. Such a desire may be a mere freak, and sometimes to put it in practice is the quickest and surest way of curing it. The ordinary duties and trials of life are the best kind of discipline. Many persons who "desire" to fast in solitude and meditate would soon tire of it from sheer lack of material and simply go to sleep. Others would go insane if they persisted in it. Many others would attain an exalted self-conceit over their own imagined purity and conquest, and like the star-gazer fall into the first ditch on their return to the world. One can be as much alone in a crowd, as in the desert, and practice the best form of concentration and meditation in the discharge of ordinary duties.

3. The foregoing suggestions really cover this question. It is a *methoa* that is needed. All books written on the subject deal more of less with Hatha Yoga. The Bhagavad-Gita gives the whole process and the whole

philosophy. Think and Desire and Practice Brotherhood. Take a kindly interest in others instead of shunning them. Do your duty in the world instead of running away from it and the fruits of Knowledge, Wisdom and Power will lie at your very feet.

### Question 99.

*A friend of mine saw, during an illness, the counterpart of herself, standing close to her, and, at another time, saw a friend in her room, though she was alone at the time. What is the explanation of these phenomena?*

*J. H. Fussell.*—It would be impossible to give the exact explanation of the particular phenomena mentioned unless more were known of the circumstances and the character of the participants. It is quite possible, however, that in the first case there was a separation of the astral from the physical and that this for the moment became visible. In the second case there was probably an unconscious projection by the friend of her *mayavi rupa* or thought body—this being probably due to an intense desire on her part to see her sick friend. A severe illness will often bring about a condition in which psychic experiences such as the above are possible.

For further information in regard to the *mayavi rupa*, see *Studies in Occultism*, No. 6.

*Dr. J. D. Buck.*—The explanation differs in nearly all cases. A vivid imagination, a mere reflection in the Ether will explain the great majority of such cases. The Ether is full of these pictures and a sudden break in its continuity will often reveal them. There is a magnetic respiration like that of the lungs, of which the individual is the centre and the creator. When the individual is at the point of equilibrium (centre of his circle of life) his magnetic sphere may open all around him, and he may see his own reflection in the Astral Light. The law is the same in the second case, circumstances only differ. Apparitions are real but seldom intelligent or even really conscious. Most of them are simply images in a mirror (astral light).

### Question 100.

*Please explain what Theosophy means by the psychical nature of man? Is this the middle point of evolution from which the way leads upwards or downwards for man? Will you illustrate the two aspects of the psychic nature, giving the characteristics distinguishing one from the other?*

*Katharine Hillard.*—The questioner first asks what Theosophy means by the psychical nature of man, and then wishes to have its "two as-

pects" illustrated, thereby demonstrating some preconceived theory on the subject. The "midway point of *evolution*" is distinctly defined in the *Secret Doctrine*, (II, 736) as that point in the 3d Round where the astral forms began definitely to pass into the physical, which has little or nothing to do with the psychic nature of man. This is that part of our nature that is above the physical and below the spiritual, and functions principally on the astral plane. If we take the ordinary definition, it covers all the faculties of clairvoyance, clairaudience, etc., and is, of course, liable to all the delusions and deceptions which beset that mirror called the astral light, wherein all things are reversed. But if we take the higher meaning, "the psychic nature" may signify the noblest powers of the soul.

*Allen Griffiths.*—The psychical nature of man is mental or intellectual. It has its higher and lower aspects, *i. e.*, higher manas and lower manas. The lower concerns itself with the material world and expresses itself through and by the senses, and by likes and dislikes. It is the lower brain consciousness, and the ordinary man lives in his lower psychical nature. It is of the head, and arrogance, pride, vanity presumption, harsh judgment and all uncharity are its expressions. This as to one and the lowest phase of the lower psychical nature. It has another. Let us illustrate:

The earth is enclosed by the Astral Light, which is dual. Its upper surface is called the higher divine; the lower, infernal. The upper mirrors divine thought reflected upon it from above; the lower receives and records the conglomerate thoughts and actions rising from the earth. As the great mass of the latter are impure, or, at best, imperfect, it is readily perceived what a jumbled and distorted picture is presented by the lower infernal Astral Light. The person who has developed, either in this or a previous earth life, the higher phase of the lower psychic nature can see into the lower infernal Astral Light, but what he sees is not a reality but a reflection of what has taken place on this earth and also that which still goes on. Being ignorant of this true state of affairs, such persons prophesy all manner of things about everything. They are honest, but deluded by the seething sea of reflections which surge and roll in a veritable chaos of confusion. Ordinary mediums, and some sensitives belong to this class.

The higher psychical nature of man is not intellectual nor mediumistic, but purely manasic and intuitive, which enables it to pass through the lower infernal Astral Light to the higher divine where it contacts the plane of causes and communes with highly developed souls who have reached and permanently reside on those greater heights. Developed souls are called Masters, Adepts and Initiates and can consciously and

at will rise through the lower infernal to the higher divine Astral Light and return laden with the knowledge thus obtained ; while the average medium may only reach the lower infernal and upon return to normal consciousness remember nothing of value.

It was in the 4th, the Atlantean Root Race, that the lower phase of the psychical, and intellectual nature was developed. That was also the lowest point of descent of spirit into matter. Intellectualism, Egotism, I am I, are all synonymous terms, embodying the false conception of separation which dominated the Atlanteans. The Intellect is lower manas, and the 4th principle in man. We are now in the 5th Root Race (corresponding to the 5th principle) in the 4th Round, while the 5th Principle will be fully developed only in the 5th Root Race of the 5th Round. But we have enough promise now, in the partial development of the higher manas, to indicate something of what its fruition will mean. Thus, while the Atlanteans developed the lowest phase of the psychical nature, we of the 5th Root Race are in process of developing the higher phase of the psychical nature and are on the ascending arc, while the complete development of the higher psychical nature, or higher manas, will not be fully realized by humanity as a whole until the 5th Race of the 5th Round.

*Abu-ben-F.*—Man has three bodies, and three natures corresponding thereto, or more properly he may be viewed from three aspects or may act on three planes of being. The three bodies are the spiritual, the psychical and the physical. The three planes or worlds in which he lives are respectively earth, mid-world, heaven. The psychical nature of man is thus the middle nature which relates man to the middle plane of his being or the "mid-world." It is particularly the world of dream and imagination. It includes the world of intellect and of mind, but is far more than these as they are ordinarily understood. Usually speaking the psychic nature is incorrectly limited to the world of so-called psychic phenomena such as seeing visions, and to astral experiences, but as said it properly includes the world of thought and of mind.

Development of the psychic nature marks the middle point of evolution, for it is only with the development of mind that evil arises or can be conceived of, and, in like manner, good. This shows then how the parting of the ways lies in the psychic world. One path leading to spiritual life, and this life can be entered only by the dominance of the psychic nature, by its becoming the servant of the real man. The other path leading down to materialism is entered upon by the psychic nature gaining control and enslaving the man—and this may come about by the enthronement of intellect and reason as well as by the pursuit of psychic *will o' the wisps* in the astral realms.

# SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, or in any way authoritative. Similar outlines will gladly be received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

## WILL.

"Life with its innumerable trials has for its aim, in the order of eternal Wisdom the training of the Will. To will not and to act not is as fatal to man as to do evil."—*Hermes*. Will, the highest faculty of man, corresponding among the principles to Atma. To succeed in occultism "The Will, the Conscience, the Affections, and the Intellect must be brought into one straight line." Many phases of will, that acting naturally in our bodies, the result of ordinary thought, the result of trained thought, the spiritual will, etc. The will to act with force must be disassociated from desire or attachment to results. The will is made strong by willing and acting in accordance with the will of Nature. The will of average man intertwined with the wills of those about him. We should keep our will separate, and learn to will so as to counteract the effect of other wills upon us. The higher will works in conjunction with the imagination (See *Ocean of Theosophy*, Chap. xvi., pp. 137–140).

REFERENCES.

*Ocean of Theosophy*, p. 46. *The Path*, Vol. ii, "The Bhagavad Gita," pp. 294.

## THE ETERNAL MAN.

"Lift thy head, O Lanoo; dost thou see one, or countless lights above thee. . . ." etc. (*Secret Doctrine*, Vol. i, p. 120 old ed., p. 145 new). Do we really progress or only better express our real nature through evolution and experience? What should be our attitude toward the outer, the transitory or illusionary man? Can the Eternal man be perceived by the senses? be known by intuition or interior illumination? Does our real self take an interest in the affairs of every-day life or only in occasional events? Does living by habit or concentrating and doing every act deliberately, bring out our Higher nature?

The four qualifications for chelaship (discipleship) according to Hindu teachings: I. A knowledge of the one reality, our real SELF. II. Living up to that knowledge. III. The six accomplishments (See *Man, Fragments of Forgotten History*, Chap. x). IV. An intense desire to become free from our present bondage to matter and to attain the one Reality.

In other teachings it is said: "That which is neither spirit nor matter, light nor darkness, but verily the Root and Container of these, That Thou Art."

The present conjunction of cycles as furnishing exceptional opportunity for breaking down the barriers and linking the lower consciousness and the "eternal man."

REFERENCES.

*Bhagavad Gita*, Chaps. vii-xii. *The Key to Theosophy*, Sec. x. *The Voice of the Silence*.

## CYCLES.

"The absolute universality of the law of periodicity" the second fundamental proposition of the *Secret Doctrine*. The ancients had much greater knowledge of Cycles than we. Cyclic law governs our solar system, our earth, our moon, and the races, sub-races, nations, and tribes of men, and all other kingdoms of nature, besides the growth and pro-

gress of each individual. The real periods of the greater cycles not now given out as the majority of men could not comprehend or use them, and as a knowledge of them confers power for which men are not yet ready. This knowledge among the secrets of initiation.

The siderial cycle of 25,868 years; the cycle of 5,000 years; the "Messianic" cycle, 2,155 years; the century cycle; the Cycle of the T. S. Cycles which have to do with the descent of spiritual beings or influences to our earth or plane.

Cyclic impression and return the key to an understanding of our own nature. Knowledge of our "cycles" necessary to progress. How obtained. Knowledge of Cycles and cyclic law if widely known would greatly change the world. Gives a sound basis and reason for ethics and right thought and action.

REFERENCES.

*Ocean of Theosophy*, Chap. xiv; *The Path*, Vol. iv, p. 272, "Cycles"; *Theosophy*, Vol. xi, pp. 305, 327, 359, "Cyclic Impression and Return and Our Evolution" *Isis Unveiled*, Vol. I, Chap. ix; *Secret Doctrine*, 2d Fundamental Proposition (pp 16–17, old ed.), see Index "Cycles"; *Studies in Occultism*, No. v, note p. 232. *Bhagavad Gita*, Chaps. iv. and viii.

## BRANCH WORK.

Harmonious adjustment of members to each other and unity of purpose essentials to success in branch work. Members of a branch should act as a unit in the work of their branch. A branch has a twofold duty: (a) to outsiders, to the inhabitants of the city or country in which it is situated; (b) to its own members. Neither of these can be successfully pursued apart from the other, the two should go hand in hand.

Methods of branch propaganda: Public lectures and meetings, "Home Crusade" meetings; newspaper articles and reports of lectures and Theosophical activities; spreading abroad Theosophical literature and ideas, in every way. Each member should endeavor to cary the influence of the branch as far as possible, especially by *living the life*, not outwardly for show, but inwardly, so that it will make its effect on the inner planes, so that men will come to realize unconsciously the value and truth of Theosophy and brotherhood.

Methods of branch study and work: Study classes, (for *Secret Doctrine*, *Bhagavad Gita*, *Upanishads*, *Ocean of Theosophy*, etc.) training classes with branch meetings (for public speaking), written papers, short speeches, asking and answering questions, etc., Lotus Circles for the children. "By doing service, by strong search, by questions, and by humility," a good motto for a branch.

We have to concentrate on our work, yet never become absorbed in it or lose ourselves in its details, to do so fatal both to ourselves and to the work. H. P. B. said years ago if each member and branch did his duty there would not be any suffering or lack of necessities of life even by the poorest. "If we do all we can and all we are able to do we shall do all that can possibly be required."

REFERENCES.

*Theosophy*, Feb., 1897, "A Danger Signal," by Cavé. FORUM, Feb., 1897, T. for D., "A Theosophist." *Branch Department Papers*. *Bhagavad Gita*.

## THEOSOPHICAL NEWS AND WORK.

BOSTON T. S. held its annual meeting and election of officers on February 4th. The following were elected for the ensuing year: Robert Crosbie, *President*, M. J. Barnett, *1st Vice-President*, J. E. Clapp, *2d Vice-President*, Kirk W. Caldwell, *Secretary and Treasurer*, Marie Pfyffer, *Librarian*, J. E. Southwick, G. W. Van Pelt and M. J. Barnett, *Executive Committee*. Lectures given in March were: 7th, "Theosophy in Daily Life," by T. F. Seele; 14th, "The Law of Rebirth," by G. D. Ayres; 21st, "The Purpose of Theosophy," by W. H. Somersall; and 28th, "Good and Evil," by M. J. Barnett. The Thursday discussions were upon "The Second Object of the T. S.," "Theosophy and Modern Science," "The Septenary in Nature," and "Esoteric Christianity."

TRI-MOUNT BRANCH, T. S. A., held its first public meeting at 85 West Concord St., Boston, Wednesday evening, March 10th, 1897. The attendance was seventy-seven. The exercises were very impressive and the attention throughout was marked. The President,

W. Wilmot Harmon, first introduced Mr. Clark Thurston, President of the Providence branch, who formally dedicated Tri-mount Branch to the work. Mr. Arthur B. Griggs, also of Providence, was then introduced and spoke with much fervor on "The Purpose of Theosophy." This branch is started in the south end of Boston, and it is sincerely desired may do good work for the Theosophical movement.

LYNN BRANCH reports February work as follows: 1st, 15th, and 22d, study meetings, with subjects from the *Key to Theosophy*. 8th, James F. Morton lectured on "The Unreality of Evil." Our general attendance and interest is increasing.

WESTERLY BRANCH (R. I.) had discussions in March upon "Successive Lives on Earth," "The Composite Nature of Man," "The Christ for the World," and "The Law of Compensation and Retribution."

BUFFALO T. S. has secured the large window of the most prominent book store in town for the week previous to the coming of the "Crusaders." The window will be decorated in purple and will contain a large picture of W. Q. J., signs and placards announcing the meeting, and the principal Theosophical books. A special counter in the store will be set aside for our use, and one of the members will take charge for the week. The proprietor of the store gets the profits on the books and much free advertising for the use of the window and the T. S. gets unequalled advertising space.

UPASIKA T. S. is pursuing the course that it marked out for itself in the beginning of its second year, which is, the study of Man on three parallel lines, viz., the spiritual, the intellectual and the physical. Its meetings are held Wednesday evenings at 8:15 at 225 Lincoln Place, Brooklyn.

BALTIMORE T. S. Major James A. Clark lectured before the Baltimore Branch in Hazazzar's hall, Sunday night, Feb. 28th, on "Theosophy a Light—Not a Dogma," to a large and appreciative audience. Good reports were given by the newspapers. Another lecture was given in the same hall, March 14th, on "Reincarnation."

PITTSBURG T. S. (Penn.) had the following Sunday evening lectures in March: 7th, "Our Object in Life and How to Attain It," by Mr. Scott; 14th, "Theosophy in Ancient Egypt," by Miss Hartmann; 21st, "Is Karma Fatalism?" by Mr. Oppermann; 28th, "The Purpose of Life," by Mrs. Hare.

YOUNGSTOWN T. S. had as subjects for discussion in March, "Intuition and Reason," "Heredity," "H. P. Blavatsky," and "Conventionality."

GRAND RAPIDS T. S. Branch Meeting with study class Thursday, 8 P. M. Lotus Circle Friday, 3 P. M., and Sunday, 11 A. M. Public meeting Sunday, 3.30 P. M.

THE KATHERINE A. TINGLEY LOTUS CIRCLE (Milwaukee, Wis.) was formed in October last, and meetings are held every Sunday at 2 P. M. at the branch room. Its *Supt.* is L. H. Cannon, and *Sec'y*, Mrs. M. Gilbert. An increase in numbers is expected as soon as settled weather comes.

THE HARMONY LOTUS CIRCLE was formed on Jan. 10th, on the North Side, at the home of Mrs. Riggle, and now numbers 22 members with promise of rapid increase. This Lotus Circle aims to embody the spirit of its name. Here may be found Gentile and Jew, Irish and German, English, Polish, Scots and Americans, Catholics and Protestants, and some that the children call "nothing at all," and the keynote of all our teaching is, UNIVERSAL BROTHERHOOD. We aim to teach no creed or dogma, to offend none in his own religion, but to help each to develop the best in himself and his religion. The officers are Mrs. Riggle, *Supt.*, Gracie Hill, *Sec'y*, Ethel Campsie, *Librarian*, Harold Campsie, *Treas.* We put the little ones in as office holders, and they do most excellent work. They held a "Purple Pence" party for the benefit of the Crusaders and sent 158 pence to the fund, besides having a royal good time. Any one desirous of knowing our methods may address Miss Gracie Hill, 186 North Ave., Milwaukee, Wis., *Sec'y* Harmony Lotus Circle.

AMRITA T. S. (Lincoln, Nebr.) is thoroughly alive now and the recent lectures given here by Brother Burcham Harding have done us great good. The public have become thoroughly aroused and quite a number of new applications for membership have been received and the prospects are good for several more to come. It is safe to say that Amrita Branch is now an absolute fixture, also that besides the study of Theosophy our members recognize and endeavor to truly live the Theosophic life. Since the lectures given by Brother Harding we have been holding Sunday evening meetings to which the public are specially invited. A class has been organized for the more thorough study of Theosophy,

having begun on the *Key to Theosophy*. It having been arranged to hold Sunday evening meetings, we decided to change the meeting night for the Branch from Monday to Thursday evening at 7.30 o'clock.

We have also started a branch library; about a dozen books have been donated for that purpose and others will be added to it from time to time. A great many books are being read and the interest taken is steady and strong.

DENISON THEOSOPHICAL SOCIETY (Texas) was organized January 7th and has become a very active branch. *Modern Theosophy* is at present being studied by the branch and evokes considerable discussion. A Lotus circle and a *Bhagavad Gita* class are held on Sunday afternoons. In the last two and a half months sixty-seven books have been loaned and many leaflets distributed. Theosophy is becoming a topic of discussion in this city and adjoining towns. Branch meetings are held on Thursday evenings at 8 o'clock.

## PACIFIC COAST ITEMS.

THE public of San Francisco responded heartily to the presence of the Crusaders who arrived from their world-round trip on Feb. 11. Mrs. Tingley and her companions were met at the wharf by a large crowd of members and escorted to the hotel. The next evening, Friday, a reception was tendered them at headquarters, only members being present. Saturday a large private meeting was held, and on Sunday at Odd Fellows' Hall an audience of three thousand turned out to listen to the Crusaders' message of love and brotherly regard. Immediately after the close of this meeting a Brotherhood Supper was given in the basement of the hall and about two hundred and fifty of the unemployed were fed physically and otherwise. During the day the Crusaders went to San Quentin Penitentiary, where Mrs. Tingley and others addressed the convicts, one thousand of whom gave close attention to the speeches. At the E. S. T. meetings, forty-three new members were admitted. Monday evening the Crusade advanced to Oakland and held a satisfactory meeting, and the next morning, 16th, left for San Diego, where the corner stone S. R. L. M. A. was laid on the 23d. One hundred and over of Theosophists from all over the coast visited San Francisco to welcome the Crusaders home, and these, with many inquiring strangers, made a constant stream of callers at the hotel while the Crusaders were in San Francisco. It was a red-letter season for Theosophy in the town, and the forces started will produce no small results. Lectures given by the Branch during February were: 7th, "I Said to Myself," Dr. J. A. Anderson; 21st, "It is a Law," Julius Oettl; 28th. "The Wheel of Rebirth." Evan Williams. The course of Branch study continued as usual on topics from "Theosophical Forum," except on the 9th, a Home Crusade meeting was held, addressed by H. A. Gibson, of Los Angeles, Rev. J. S. David, Jessie L. Greenbaum, E. M. Scotford, of Portland, E. B. Rambo, Mercie M. Thirds and James M. Pryse.

SAN DIEGO T. S. has moved into new headquarters at 1125 Sixth Street.

LOS ANGELES T. S. The following public lectures were given during February: 7th, morning, "The Divinity in Man," by A. B. Clark, evening, "Sorrow, Its Cause and Cure," by Dr. Mohn; 14th, morning, "Concentration, Meditation and Action," by A. B. Clark," evening, "The Sources of Theosophy," by Mrs. R. M. Egbert; 21st, morning, "Spirituality," by H. B. Leader, evening, "The Hope of the World," by Mrs. L. E. Giese; 28th, morning, "Equal Mindedness," by H. A. Gibson, evening, "Their Message," by Mrs. J. Brink. Branch meeting, Wednesday evening and Study classes Tuesday afternoon and Thursday evening are well attended. The Crusaders have come and gone, but their influence remains and will last. Their visit was a feast—such as we were anticipating, but even exceeding our greatest hopes. May we follow faithfully the "path" they show!

## TOURS OF THEOSOPHICAL LECTURERS.

JAMES M. PRYSE.—Arrived at San Francisco, Feb. 5th after a successful tour in the South; lectured following Sunday on "Missing Factors in Modern Life," and at local Crusade meeting Tuesday, on "Mistakes of Theosophists." Accompanied Crusaders to San Diego and Los Angeles. Returned to San Francisco on the 27th; lectured Sunday evening on "Theosophy and Christianity." Reached San José, March 1st, spoke at Branch meeting and attended E. S. T. meeting. Visited Santa Cruz on the 3d and gave a public lecture on "Theosophy and Christianity," also attended E. S. T. meeting. Arrived at Portland, Or., March 6th; delivered three public lectures, held several informal meetings and parlor-talks, and attended E. S. T. At all public meetings in above places had full houses, and at Prometheus Hall many people were unable to gain entrance, the hall being packed.

BURCHAM HARDING has had a busy month in Minnesota and Iowa. Feb. 12th, Jackson, Minn., was visited. Three public lectures in the Opera House were well attended, giving rise to public discussion, deepened by "orthodox" opposition. A strong branch of 13 members was formed, the result of the earnest work of Dr. and Mrs. Tryon, and other members of the Minneapolis branch, now residing at Jackson. February 15th and following days, three public lectures were given at Minneapolis, in the Unitarian church, about 400 attending each lecture. T. S. and E. S. T. meetings were held, and a class for beginners commenced. A brotherhood supper to 150 poor and hungry was a great success. Feb. 18th, at St. Paul, addressed the members in their branch rooms, followed by two public lectures and a brotherhood supper, suggested a column article in a leading paper, as indicative of what real charity should be. E. S. T. and T. S. meetings were held, and the work of Lotus Circle developed. Feb. 22d, Decorah, Iowa, was reached, and three lectures delivered in Unity Church. T. S. and E. S. T. meetings were held and the work organized in a more popular form so as to attract enquirers. It is intended that a Lotus Circle be added to the activities. Feb. 25th, to Clinton, Iowa, where three public lectures in Odd Fellows' Hall were attended by larger audiences each night. E. S. T. and T. S. meetings led to the formation of a class to simplify the teachings and bring them within the grasp of beginners. It is intended to inaugurate a Lotus Circle and work on more popular lines. March 1st, at Fontanelle, Iowa, three public lectures drew large audiences, and much intelligent interest was shown. A branch was formed under the presidency of Mrs. A. H. McDermid, who has worked faithfully with a "Centre" for some time. March 4th, Indianola, Iowa, was reached, and three public lectures were given in the court house. A branch was formed under excellent auspices. Dr. Wm. Erwin, an F. T. S. from 'way back having spread Theosophy for some years, has now realized his desire for a local branch. March 7th, visited Des Moines, the capital of Iowa, and delivered three public lectures in Lehmann's Hall to large and appreciative audiences. The newspapers gave very full accounts and assisted materially. A class of about 30 persons was inaugurated, some becoming members of the T. S. Within a few months, a strong branch should be planted at Des Moines. March 10th, reached Burlington, Iowa, and gave three lectures in the Citizens' Association Rooms, which were well attended. A new branch was formed under the leadership of Gen. J. A. Guest, who for some years has conducted propaganda in an effective manner. The month's experience is confirmatory of the intense desire for the truths of Theosophy, and the willing eagerness with which they are accepted. In country towns, and large or small cities, many are found ready to take hold.

## LEAGUE OF THEOSOPHICAL WORKERS NO. 1. ANNUAL REPORT.

*For Year Ending Jan. 18, 1897.*

The year has been an alternating mixture of activity and inactivity, with a net result, however, of more and better work done than in any previous year in the history of the League. In former years as a general thing the work was done by a very few. It is gratifying to be able to report that the present showing represents the efforts of a much larger number of persons. Attention should also be called to the unique fact that almost all League work is of a nature different from the work appropriate to Branches or to the office of President of the T.S.A., and hence would never have been done but for the existence of a League.

There were in the hands of the Treasurer at the beginning of the fiscal year, January 24, 1896, $72.21. The receipts have been: Contributions, $178.41; from the sale of the pamphlet, *Theosophy Simply Put*, $26.80; from sale of League badges, $7.35; from a Dickens' Reading entertainment, $73.60; miscellaneous unclassified receipts amounted to $5.50; and a fund raised for the purpose of entertaining delegates to the April Convention netted a surplus of $110.57; making the total receipts $474.44.

The disbursements have been: Charity, $131.66; contribution to Crusade fund, $110.57; rent, $123; and other expenses, including the purchase of literature for propaganda purposes, $104.29; making a total of $469.52, and leaving in the hands of the Treasurer $4.92.

*Press Bureau.* The attitude of the newspapers toward Theosophy changed decidedly for the favorable during 1896, the Convention seeming to mark the beginning of a new era. In advance of the Convention an article of a column and a quarter in length was given to the two principal Press Associations and was printed in probably 350 of the larger papers in America, making an estimated amount of 437 columns. All of the New York newspapers were represented by reporters at the Convention, and were taken in charge of by a member of the Press Bureau and supplied with typewritten abstracts of the proceed-

ings, which induced fuller and more accurate reports than would otherwise have resulted. The newspapers generally printed long articles during a period of four days.

In the department of propaganda there were dispensed 10 books, 251 pamphlets, and 1226 tracts; six books were loaned to a Theosophical Centre, and a subscription to *Theosophy* was donated to six of the largest libraries in New York and Brooklyn.

In the immediate vicinity of New York there are 64 light-houses and light-saving stations, and the forces manning them have nothing to do but read to while the time. To each one pamphlet and two tracts were sent.

Of the literature thus disbursed 9 books, 51 pamphlets, and 1000 tracts were contributed to the League. The balance were purchased.

### SUPPORT OF T. S. A.

Received February per Mr. George E. Harter, Dayton, Ohio, towards the support of the T. S. A., $50.

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## CONVENTION NOTICES AND INFORMATION.

NEW YORK CITY, March 20, 1897.

TO ALL BRANCHES AND MEMBERS OF THE THEOSOPHICAL SOCIETY IN AMERICA:

In accordance with Article IV., Section 4, of the Constitution of the T.S.A., the Executive Committee having unanimously decided that the Third Annual Convention of the Theosophical Society in America be held in New York City, it will convene in that city on the 25th of April, 1897, being the fourth Sunday of the month, at 10 A. M., and will remain in session until the evening of the 26th, unless further prolonged. The year just closing has been one of unprecedented activity and Theosophy is occupying the attention of the public more than ever before, an ever-increasing interest being taken in it and the Society—all this will make the coming Convention of unusual importance.

### PROPOSED PROGRAM.

1. Calling to order. 2. Election of Temporary Chairman. 3. Election of Secretaries of Convention. 4. Organization of Convention. 5. Election of Permanent Chairman. 6. Minutes. 7. Reception of Foreign Delegates. 8. Reports of President and Treasurer. 9. Special Business; Resolutions. 10. Foreign greetings. 11. Appointment of Committees. 12. General Order, including papers, addresses, discussions, resolutions and reports.

### DELEGATES AND PROXIES.

Each Branch is entitled to send a Delegate to represent it. In connection with this matter it is desirable to call attention to Article IV, Section 3, of the Constitution of the T.S.A.—"The basis for representation and voting [by Branches] in said Convention shall be one Delegate for the first five members and one for every ten after the first five." Any Branch not able to send a Delegate is entitled to send a proxy or to specially appoint a member of the Convention to represent it; and every Branch is earnestly desired to so appoint if unable to provide direct representation. All Branches following this course, *i. e.*, appointing some member of the Convention as proxy, but not at present able to designate the individual, will please clearly indicate their wishes to the undersigned so that the proxy may be given to some member attending the Convention and actually prepared to represent such Branches in person. Printed proxies can be had from stationery stores, or will be forwarded from this office on application, and should be duly filled up and signed by the President or Secretary of the Branch. Where the proxy is to be appointed, the space for the appointee should be left blank.

Each Branch intending to send a Delegate to represent it, will please forward this information to the President's office at as early a date as practicable, so that the list may be made out and ready for the meeting of the Convention.

All members are entitled to attend the Convention.

*Branches in arrears for dues will have no power to vote or have representation; the same rule applies to the case of Branches in which the number of Members has fallen below five.*

### REPORTS FROM BRANCHES.

Secretaries of Branches are requested to send in their yearly reports to the President's office as soon as convenient in accordance with the circular of December 21, 1896.

E. T. HARGROVE, *President T.S.A.*

## REGARDING REDUCED RAILROAD FARES TO AND FROM THE CONVENTION.

An effort will be made to procure for delegates and visitors to the Convention a commutation of the regular transportation rates which will bring the total cost of the trip to and from New York to a sum equal to one and one-third the price of a passage one way. To accomplish this it will be necessary for all persons expecting to attend to send in their names without delay. In fact, this should be done by *return mail*, as the railroad people require two or three weeks' notice to prepare. Please therefore act *promptly*.

When you purchase your ticket, buy only a single ticket to New York, *not* a return ticket, and inform the Station Agent that you are going as delegate to the Theosophical Convention. He will charge you the regular rate for the ticket, but will at the same time hand you a certificate entitling you to a return ticket at one-third the regular price. When you arrive at New York present your certificate at 144 Madison Avenue to the Transportation Committee who will then further advise you. Address all communications relative hereto to the *Convention Transportation Committee*, 144 Madison Avenue, New York City, at whose hands it will receive proper attention.

A. H. SPENCER.
(*For the Committee.*)

## TO ALL BRANCH PRESIDENTS.

If there are any delegates from your Branch who would be unable to attend the coming Convention because of lack of means, but who could do so provided that they be relieved of the expense of board and lodging during their stay in New York while in attendance at the Convention, the *League of Theosophical Workers No. 1* will endeavor to provide accommodation for such.

Please communicate with the undersigned at once if desirous of taking advantage of this offer, stating for whom accommodation is wished, so that necessary calculations and arrangements may be made.

THE SUPERINTENDENT, League of Theosophical Workers No. 1,
144 Madison Avenue, New York City.

## S. R. L. M. A.

REGARDING THE MEMORIAL STONES PREPARED BY THE BRANCHES FOR USE IN THE PERMANENT BUILDING AT POINT LOMA.

As it will be some time yet before these can be applied for it is suggested that as each is made ready, it be set up in the Meeting Hall of the Branch upon a temporary pedestal in some inexpensive manner and there allowed to remain until called for. This idea has already been adopted by several Branches and seems likely to meet with general favor.

A. H. SPENCER,
*Committee.*

## PURPLE PENCE REPORT.

MEMBERS ARE HEREBY ADVISED THAT THE PURPLE PENCE COLLECTIONS ARE TO BE CONTINUED AS A REGULAR ACTIVITY.

The extraordinary demands upon the generosity of Theosophists and their friends engendered by the tour of the Crusaders across the Continent has told seriously upon the March receipts from the P. P. Boxes. Yet the tone of the letters received from all parts of the country assuring the committee of continuous participation in the spirit and work of the Theosophic movement, of which the P. P. project stands as an important expression, leaves no doubt that the members emphatically approve the committee's proposal to make the P. P. contributions a regular feature of our organization. It should be remembered that the income of the T. S. A. consisting as it does of the yearly dues of one dollar from each Branch-member and two dollars from each member-at-large are never enough to meet its normal expenses, and it has heretofore been necessary to send out special appeals to meet deficiencies. No such appeal, however, has gone forth during the past year, the serious and pressing necessities of the Crusade trip having been given right of way over all other considerations.

Now, however, we must face the fact that our movement is opening out over the world to an extent never known before; public attention is being attracted to it and the moment is a critical one. To fail or weaken now would be nothing less than shameful. Hence, let us respond with even greater impulse and stronger determination with our money, our devotion and our *daily effort*. Ours is a heavy duty, but it is a glorious thing to feel that each can be a factor in the building of the new Republic wherein men shall act the brotherhood they now profess.

A. H. SPENCER,
*Committee.*

# PROGRESS OF THE CRUSADE.

## SAN FRANCISCO.

THERE WAS a gathering of the clans at San Francisco, Feb. 11th from all over the Coast to welcome the Crusaders who arrived that day on the Australian steamer, *Alameda*.

For one week Theosophy captured the city. Great public and private meetings were held and the city press gave columns and columns to reports and communications and pictures of Mrs. Tingley, Mr. Hargrove and others. The monster Crusade meeting was held in Odd Fellows' Hall, Sunday evening. February 14. The hall was not only jammed, but over one thousand people could not find even standing room. It was a great affair—the greatest on Theosophical lines that San Francisco ever experienced. Mrs. Tingley and all the Crusaders, spoke at the meeting and were enthusiastically received by the vast audience, and their remarks with frequent applause. A Brotherhood Supper was served afterward and some 400 or 500 sat down at the table. A reception was given to the Crusaders by the Branch and visiting members in Academy of Science Hall, Friday evening, February 12th, which was also a glorious affair.

Sunday morning, February 14th, Mrs. Tingley, E. T. Hargrove, F. M. Pierce and Henry T. Patterson, were escorted to San Quentin, where is located one of California's State prisons, and all addressed the convicts in the prison chapel. Nearly one thousand were present and greeted the party most cordially. Tears streamed down the faces of many as Mrs. Tingley spoke to them, and there was that hush and quiet over the entire audience which spoke louder than any applause could have done, that their hearts were touched and hope inspired where hope had long since seemed dead. Amongst other things, she said that the Crusade and the School had in view the amelioration and improvement of all human conditions, and that those who were now passing under the shadows of suffering, wherever situated, would soon feel the sustaining and uplifting power of Theosophy. In closing she said, that in the not far future she hoped to see and talk with them again, and that much would be done to help them back into the sunshine of life.

## SAN DIEGO.

The Crusaders arrived in San Diego, February 17th. Mrs. Tingley with five or six others took a carriage immediately and drove out to Point Loma. The details for the ceremony, and the great pressure of work, kept Mrs. Tingley and all the Crusaders busy from early morning until late at night. Indeed, the last few days before the ceremony Mrs. Tingley was so ill with a cold, and over-fatigue, that she had to remain in bed : But that did not prevent her from carrying out every part of the program as arranged. The usual crowd of visitors called and amongst them many of the leading citizens of San Diego. Several newspaper men who came to see Mrs. Tingley for the purpose of writing up the New School, etc., became very much interested in the philosophy, and when we left San Diego had avowed their intention of studying Theosophy and joining the Society. The day of the ceremony was a perfect one in every respect. A more ideal site for a School could not have been selected.

The ceremonies were most impressive, and it was evident that the audience felt this, for there was a profound stillness from the beginning to the end of the ceremony.

The usual branch meeting, reception and public meetings were held at San Diego with the same success, crowds attending them. Some of the Crusaders left for Los Angeles the day after the ceremony. Mrs. Tingley remained behind until the following day. On her arrival at Los Angeles there was no time for dinner, she being obliged to dress and go to the large public meeting. After the meeting there was quite a reception held upon the platform and then a Branch and E. S. meeting at the Headquarters at 11 P. M. Mrs. Tingley arriving at the hotel long after midnight, to take her first meal since morning. But nothing daunts her or will prevent her from carrying out the program as arranged. The next day Mrs. Tingley received visitors and evening saw the Crusaders leaving for Sacramento. They arrived late in the afternoon, held a Brotherhood Supper at 8 P. M. at which all spoke. There being a number of children present, the idea was suggested of starting a Lotus Circle amongst the poor. Arrangements were made then and there for such and the first meeting was announced for the following Sunday morning. At 10 P. M. the Branch meeting was held and some important business transacted. Two branches were brought together and united into one strong Centre. At 11 P. M. another E. S. meeting, the Crusaders arriving home long after midnight again. They were up at half-

past five the next morning in order to visit Folsom Prison, which meant a ride of 24 miles. This was a remarkable day, for over 700 prisoners listened to the speeches of Mrs. Tingley and the others, and were very much interested. Another large public meeting was held in the evening.

### SALT LAKE CITY.

Salt Lake City was the next stopping place, and if possible the interest seemed increasing. They told us there that Theosophy would take a great hold amongst the people, for many Mormons were becoming dissatisfied with Mormonism and were turning to Theosophy. If Theosophy does once obtain a hold there, it will change the whole character of the place. A large public meeting was held the first night, and the people were very enthusiastic. Second night the Lotus Circle met at 7 P.M., Branch meeting at 8 P.M., E. S. meeting at 10 P.M , all being largely attended.

### DENVER.

At Denver the enthusiasm was remarkable. The Branch as a body came down to the train, met the Crusaders and from that time on it was one big success. As every theatre and large hall were engaged for Sunday night, the local Theosophists had to engage the Masonic Hall, which only seated about a thousand people. Dr. Myron Reed, a minister, holding services in the Broadway Theatre, hearing of their dilemma, offered his theatre for Sunday morning, for the Crusade meeting. This gentleman had been formerly a Congregational minister, who had been deposed on account of his too liberal views. He introduced Mrs. Tingley to the audience, which simply packed the large theatre, and remained on the stage all through the meeting, delighted with all that was said. Mr. Hargrove gave a fine talk on "Reincarnation." A Branch meeting was held at 2 P.M., Lotus Circle at 3 P.M , and an enormous public meeting in the evening, the crowd being so dense that two large overflow meetings were held, the Crusaders being obliged to divide up their forces and take charge of the different meetings. The crowd hung on long after the time for closing had come, asking questions, etc. Another large E. S. T. meeting the next day, and then the Crusaders left for Kansas City.

## LAYING OF THE CORNER-STONE S.R.L.M.A.

The corner-stone of the School for the Revival of the Lost Mysteries of Antiquity was laid on Tuesday, February 23, 1897, by Mrs. Katherine A. Tingley, Founder-Directress of the School. Many members were present from all parts of the coast and a large number of people from San Diego and neighborhood. A platform was built for speakers and invited guests.

President Hargrove first made a brief address and then Mrs. Tingley performed the ceremony of laying the stone according to ancient rites, pouring upon it corn, wine and oil.

Then from a brass salver bearing brass urns, were cast the various elements, Mrs. Tingley saying as she threw them upon the stone; "Earth—emblem of man's body; Air —emblem of man's breath; Water—emblem of man's inner-self; Fire—emblem of man's spiritual power." Flowers and other articles were cast upon the stone, and President Hargrove, lighting a fire upon it said: "May these fires be lighted and may they burn forevermore."

The Rev. W. Williams next read the beatitudes from the *New Testament* and E. T. Hargrove read from the *Bhagavad Gita*. Quotations were then recited by members in turn from the various sacred writings of the world, and passages on "Harmony" were read by Miss Anne Bryce and Mrs. C. F. Wright.

Mrs. Tingley then gave her address as follows: "You have witnessed the laying of the corner-stone of the School for the Revival of Lost Mysteries. You have heard described the objects of the school. It remains for me to turn the thoughts of those present toward the future of the human race.

"Few can realize the vast significance of what has been done here to-day. In ancient times the founding of a temple was looked upon as of world-wide importance. Kings and princes from far distant countries attended the ceremonies of the foundation. Sages pregathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit upon all humanity.

"The future of this school will be closely associated with the future of the great American republic. While the school will be international in character, it will be American in centre. This school will be a temple of living light, lighting up the dark places of the earth. And I appeal to all present to remember this day as one of great promise; for this new age must bring a blessing to all.

"Through this school and its branches the children of the race will be taught the laws of physical life, and the laws of physical, moral and mental health. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the good of the whole world. Rejoice with me, then, and may you all share in the blessings of this hour, and in the brightness of this future which contains so much of joy for man."

E. B. Rambo next spoke on "The Theosophical Society" and was followed by E. T. Hargrove on "The Objects of the School." Mr. Hargrove spoke as follows:

"There have been various reports already circulated concerning the aims and objects of this school. We have been informed that its chief object would be to develop the psychic faculties and abnormal freaks in general. Most extraordinary statements have been made concerning the projection of the astral body through walls, and all sorts of incredible tales have been told. Now it is needless to say that all these speculations are wrong. Nor is the school to be conducted to make money. The tuition will be free, and it will be supported entirely by voluntary contributions. No trustee and no officer will receive any salary whatever, least of all its founder.

"What, then, is its object? For what are we assembled here to-day? The real object of it all is to bring about a true and harmonious development of the characters of its pupils—to educate, in the highest sense—to draw from them the best there is in their natures. We shall cultivate the powers of the mind, which are many and, for the most part, unknown. It has not occurred to most teachers that there are laws of the mental and moral nature of man which will bring about a great improvement of the entire human race. In this school will be taught and demonstrated the real inner nature of man. This was done in the 'mysteries' of ancient Egypt and Greece, and used to be done here before the white race ever appeared on this continent. One of the objects of the school will be to do away with the mysteries, by making plain that which was 'mystery.'

"The founding of this temple takes place under cyclic law. All evolution and all development of the human race, as well as everything else in nature, proceed under the law of cycles. If you will examine into the past history of mankind you will find the unquestionable evidence of this. All nations have grown, reached the apex of their power and glory, and then gradually disintegrated and disappeared. But as surely ancient glories reappear when the time is ripe. For hundreds of years nothing has been known of the 'Mysteries' in the west. Now they are to be reëstablished.

"All will remember the saying of Jesus, 'Greater things than these shall ye do also, if ye have faith.' But we must have faith in the divine 'Light that lighteth every man that cometh into the world,' as the apostle John says. To this school will come people from all over the earth. Already letters have been received from people in all parts of the world, applying for admission. It must, in the nature of things, bring prosperity to the town. Those who come will bring all that is best from their own country, and will in turn take back with them the best we have to give. Students will be taught the mysteries of life and also some of the mysteries of death. There will be degree after degree, and each will be taught according to his understanding.

"This study and work for humanity will bring to us the Golden Age, the seed of which is in truth hidden in the hearts of all humanity. This will bring man into possession of his everlasting birthright, which has but to be evoked to illuminate his soul.

"That to which this all leads, is simply the universal brotherhood of all humanity. This it is that when made real and practical, instead of mere sentiment, will bring in the Golden Age."

Other addresses were made by E. B. Rambo on "The Theosophical Society"; Mrs. Alice L. Cleather on "H. P. Blavatsky"; H. T. Patterson on "William Q. Judge"; Mrs. Cleather on "Mrs. Katherine A. Tingley"; Rev. W. Williams on "Divine Teachers"; James M. Pryse on "The Esoteric Side of Christianity"; Dr. Lorin F. Wood on "The Crusade and its Effects"; Col. E. T. Blackmer on "The Local Influence of the School."